



The Implementation Theory of Isnād Cum Matn Harald Motzki: A Hadith Study on Loving Arabs

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Abstrak:

Artikel ini bertujuan untuk menguji teori isnad-cum-matn analysis Harald Motzki melalui penelusuran hadis tentang mencintai orang arab di tengah maraknya pengkultusan orang arab oleh Sebagian muslim. Teori yang akan digunakan dalam penelitian hadis ini berbasis historical critical approach (HCA) yang sering digunakan oleh sarjana Barat dalam menginvestigasi keautentikan hadis. Metode Harald Motzki tentang dating hadis ini dilakukan melalui analisis transmisi hadis didasarkan pada metode analisis isnād dan matan secara simultan dan bersamaan. Pedoman utama dalam melacak asal muassal hadis ini adalah dengan analisis jalur-jalur transmisi (isnad) dengan menghimpun dan membandingkan variasi teks hadis antara satu dengan yang lainnya, menentukan common link (cl) dan partial common link (pcl) pada jalur periwayatan yang bervariasi dan mengkomparasi varian teks matan hadis untuk menentukan common link apakah bisa disebut sebagai penyebar pertama hadis tersebut. Setidaknya penulis menemukan dalam refleksi teori terhadap hadis tentang mencintai orang arab yang menunjukkan seseorang dari abad kedua bernama Abū Musalam sebagai common link dan pembuat hadis dengan lima orang sebagai partial common link yaitu Al-U'qaylī, A'li bin Hamshaz, Al Tabrani, Habib b. Hasan, Faruq Al Khatabi, Hasan b. Yahya.

Kata Kunci: Harald Motzki, Hadis, Arabs, , Isnād Cum Matn

Abstract:

This article aims to put Harald Motzki's isnad-cum-matn analysis theory to the test by looking at a hadith about loving Arabs amid some Muslim Arab cults. The theory used in this hadith study is based on the historical-critical approach (HCA), frequently used by Western scholars to investigate the authenticity of hadith. Harald Motzki's dating method involves simultaneously analyzing the transmission of hadith using the isnād and matan analysis methods. The primary guideline in tracing the hadith's origin is to analyze the transmission lines (isnad) by compiling and comparing variations of the hadith text with each

other, determining the common link (cl) and partial common link (pcl) in the various transmission lines, and comparing the variants of the hadith text to determine whether the common link can be called the hadith's first transmitter. In the theoretical reflection on the hadith about loving Arabs, the author discovers that a second-century person named Abu Musallam is the common link and the author of the hadith with five people as partial common links, namely Al-Uqaili, Ali b. Hamsyaz, At-Tabrani, Habib b. Hasan, Faruq Al-Khatabi, and Hasan b. Yahya.

Keywords: Harald Motzki, Hadis, Arabs, , Isnad Cum Matn

Introduction

Muslim and Western scholars have taken different research approaches to the authenticity of hadith. The dialectic has been going on since the nineteenth and twentieth centuries. The framework of hadith studies by Western scholars was able to produce radical arguments to investigate the validity of a hadith as one of the authoritative sources in Islam. It is also acknowledged that their discourse has contributed to the methodological development of hadith studies.

Muhammad Ma'mun mentions Jonathan Brown's four chronological typologies of scholarship in his historiographical review of the Orientalist discourse on hadith and fiqh: (a) classical Orientalist scholarship, (b) apologetic scholarship, (c) revisionist scholarship, and (d) evaluative scholarship. This is the same classification as Herbert Berg's.¹ Tasmin Tenggaraeng examined how Islamologists assessed the originality of Prophetic traditions in this regard. The Orientalists of classical scholarship are the Islamologists in question. In his research, he mentions that Islamologists believe hadith is fabricated. This is because the Islamologist's version requires scientific truth to be proven in writing, which contradicts the Muslim scientific tradition, which relies on oral tradition in the transmission of hadith.²

Harald Motzki is one of the scholars whose work focuses on criticizing classical Orientalism. According to the above categories, he is an evaluative scholar, or middle ground. According to this typology, the evaluative faction appears to be more interesting to study due to its research that attempts to break free from the two main currents. This paper focuses on the ideas and theories expressed by Harald Motzki. He has a phenomenal work, *The Origins of Islamic Jurisprudence: Meccan Jurisprudence before the Classical Schools*, as a scholar interested in the discourse of jurisprudence and is in the middle ground and evaluative zone. While one of his popular thoughts is the *Dating Theory and Isnād Cum Matn*. Therefore, the author will reflect on the theory by using the material object of the hadith about loving Arabs.

Method

This article will implement a type of library research known as qualitative research based on the method of analysis, which means that the data will be examined using qualitative analysis. The object of study in this type of library research revolves around the collection of hadith books, methodologies, and other books related to the subject matter. Due to the lack of a separate book that

¹ Muhammad Ma'mun, "Dari Muir hingga Motzki : Hadis dan asal usul hukum islam dalam diskursus Orientalisme." *Jurnal al-Ahwal*, 2013 : 43-68.

² Tasmin Tenggaraeng, "Orisinalitas Hadis Nabi Saw Perspektif Islamolog." *Tahdis*, 2020 : 36-55.

examines the isnad-cum-matn method, international and international journals predominate this study and books.

The experimental area is restricted to testing the accuracy of the isnad-cum-matn method, which is then built on hadith from loving Arabs. Is this theory capable of proving the authenticity of a hadith text to the Prophet Muhammad? Or was the hadith text forged by a common link or the common link's disciples? The data and theories under consideration must be critically examined to determine whether a hadith text is authentic or fake.

Result and Discussion

Biography of Harald Motzki

Harald Motzki is a Western German scholar who has studied hadith science extensively. Motzki was born in Berlin on August 25, 1948. His father was a merchant, and his mother was a schoolteacher. Motzki was raised in a Catholic family. He began his academic career at the Humanistic Academic High School in Germany, then studied Comparative Religions, Semitic Languages, European History, Bible Studies, and Islamic Studies at several universities, including the University of Bonn (Germany), Paris, and Cologne (Germany). Based on his many experiences, Motzki decided to specialize in classics (studies of classical areas), and in 1978 he received his Ph.D. through his dissertation, *Aimma, and Egalite-Die Nizhtmuslim-ischen Minderheite Agyptens in der Zweiten Halfte des 18 Jahrhunderts und die Expeditions Bonapates*, under the supervision of Prof. Albrecht North. After becoming a visiting Professor specializing in Islamic studies, Motzki's career took off. On February 1, 1991, he was appointed associate Professor in Islamic studies at the University of Nijmegen in the Netherlands, and in 2000, he was appointed Professor in the field of research methodology.³

Motzki advanced several fields of study in Islamic studies, including hadith, history, and Islamic law, particularly problems from the early to medieval periods. His enthusiasm for these studies led to the publication of several books, journals, and articles. Motzki's significant contribution to hadith studies was the discovery of the Isnad - cum - matn method. The method's urgency is to reconstruct and identify the dating of historical texts in the early Islamic period, whereas previous orientalists had never done this analysis. Motzki was able to refute some of the theories of his predecessor orientalists, including Goldziher, Noldeke, Schwally, Joseph Schacht, Norman Calder, Irene Schneider, and others, using this method.

³ Ruhama Wazna, "Metode Kontemporer Menggali Otentitas Hadis : Kajian Pemikiran Harald Motzki", *Jurnal Ilmu Ushuluddin*, vol.17, no.2 (2018) : 115

As a professor, Motzki has also written many works and writings in various themes and fields of study, such as *Analysing Muslim Traditions: Studies in Legal, Exegetical and Maghzadth (Islamic History and Civilization)*, *The Biography of Muhammad: The Issue of the Sources (Islamic History and Civilization)*, *Dating Muslim Tradition: a Survey*, *Approaches to Arabic Linguistics: Presented to Kees Versteegh on the Occasion of His Sixtieth Birthday (Studies in Semitic Languages and Linguistics)*, *Schamanismus als Problem religionswissenschaftlicher Terminologie*, *Dimma und égalité: die nichtmuslimischen Minderheiten Ägyptens in der zweiten Hälfte, Jahrhunderts und die Expedition Bonapartes*, *Studien zum Minderheiten problem im Islam 5: Dimma und Egalite dan Die Anfänge der islamischen Jurisprudenz*.⁴

The Concept of Dating and Isnad Cum Matn

It should be noted that Motzki originated the concept of dating theory, which can be found in his book *Meccan Fiqh Before Classical Studies* and his article *The Musannaf of Abd Al-Razzaq Al-San'ani As A Source of Authentic hadith of the First Century*. Theoretically, this concept is not fully explained in terms of its purpose and implementation steps in the hadith study. However, in the reading that the author conducts from existing sources of information, the author will map the conceptual framework of Motzki's theory as follows:

The first step is to define dating. Western scholars popularized this term to describe the process of conducting historical reconstruction through document dating, which is required to determine the age and origin of a historical document.⁵ Knowing when a document was written allows us to determine whether the text's content is true or false. This is the epistemic argument in reconstructing Early Islamic Schacht's historical documents in his monumental work *The Origins of Islamic Jurisprudence*.⁶ When it comes to the Prophet's Hadith, the Dating theory is concerned with when a book of Hadith was written, how close it is to the Prophet's time, and whether or not the Hadith contained in the book can be historically accounted for. Thus, the Historical-Critical Approach serves as the theoretical foundation for this approach (HCA).

⁴ Ali Masrur, Penerapan Metode Tradition-Historical dalam Muṣannaf ‘Abd Al-Razzāq Al-Ṣan‘Ānī dan Implikasinya Terhadap Persoalan Dating Hadis dan Perkembangan Fikih Mekkah, *Jurnal Teologia*, no.1 (2013) : 122

⁵ Idri, *Hadis dan Orientalis : Perspektif Ulama Hadis dan Para Orientalis tentang Hadis Nabi*, (Depok : Kencana, 2017), 104.

⁶ Shohibul Adib, “Pemikiran Harald Motzki Tentang Hadis (Telaah Metodologi Penelitian Harald Motzki Terhadap Kitab al- Musannaf Abd al-Razzaq al-San’ani), *An Nizham*, no.3 (2017): 23.

Although western scholars use the same terminology for dating hadith, the assumptions they develop are vastly different. Juynboll's dating theory, for example, is centered on examining the sanad in ahad hadith (*Single Traditions*). Motzki, Van Ess use this theory, and Schoeler to trace and investigate the analysis of the matan, as well as to compare various hadith narratives and investigate their correlation with the sanad transmission.⁷

Second, let us define Isnad cum matn. It is the theory of dating hadith by analyzing and scrutinizing the transmission channels (*Isnad*) by collecting and comparing variations of the hadith text simultaneously (*matn*). A comparison of the matn (the substantive part of a tradition) and the Isnad (the formal part) will assist in determining who is a crucial figure who exists historically as a common link (cl) and partial common link (pcl). Using this theory, it is also possible to determine who among the hadith narrators added to the original transmission. Similarly, the narrator's accuracy can be assessed by analyzing his text.

The characteristics of this approach differ slightly from those of previous Muslim hadith scholars. The main parameter is not the critic's commentary on the hadith narrator. That is, the criticisms become a secondary source. In other words, the quality of the hadith narrator is determined by the qualification of the information contained in the hadith narrated by the informant rather than the tools of *jarh wa ta'dil*. The narrator becomes more credible as he recounts more authentic traditions.

Third, there is the methodological application of Motzki's theory. Abdul Mufid thoroughly explains the practical steps for tracing sources using isnad-cum-matn. 1) Gather all variants of hadith and their isnad: 2) Compile isnad bundles to determine the common link (cl) and partial common link (pcl). 3) Validate the text (*matn*) to determine whether the status of the common link can be said to be the primary information disseminator. 4) Finding correlations by comparing various transmission (*sanad*) paths and hadith content. 5) If there is a correlation, conclusions about the original text (*matn*) narrated by the common link can be drawn, and who is responsible for changing the text can be seen in the narration following the common link.⁸

⁷ Kamarudin Amin, *Menguji kembali keakuratan metode kritik hadis*, (Jakarta : Hikmah, 2009), 214.

⁸ Abdul Mufid, "Dating Hadis Tentang Persaksian Melihat Hilal: Telaah atas isnad cum matn analisis Harald Motzki", *Jurnal Millati*, no.2 (2017): 85-102.

Table 1.1 Isnad cum Matn Method

Isnad Alaysis	Matn Analysis	Result of the Research
First Step	Third Step	Fifth Step
Collecting the chain of transmission from all books of hadith (Pre-Canonical and Post-Canonical) from both Sunnis and Shiites	Verification of Common Links of bundles of isnads by comparison analysis of hadith texts	Determining who is responsible for the matn of the hadith
Second Step	Fourth Step	Reconstruction of text
Creating isnad bundles and detecting temporary common links.	Searching for correlation between matn and isnad variants	

The Implementation of the Dating Theory of Hadiths on Loving Arabs

Based on the table that the author mentioned above, the five steps offered by Motzki are two steps related to the study of the sanad: a) collecting the lines of transmission from all books of hadith. b) creating isnad bundles. The following is the implementation of the two steps in the sanad.

First, it compiles the transmission lines from all hadith books. It should be noted that one of the benefits of Motzki's Isnad Cum Matn (ICM) study is that it does not differentiate, let alone categorize, hadith book collections. The position of book collections is the same as in the ICM study. If a hadith is to be examined, all lines of transmission from the *Sunni* and *Shiite* collections must be gathered.

A hadith scholar is required to collect as many transmission routes as possible when using the ICM method. The search for hadith study is not limited to canonical books. It must, however, be quoted in both pre-canonical and post-canonical books and in both Sunni and Shiites collections of books. Generally, the more books obtained as references, the more complete the study discussed.

In this case, the author attempts to conduct extensive research in hadith book literature. The author discovered at least six narratives about the hadith of loving Arabs by combining manual (traditional) and practical (modern) methods based on the internet and the maktabah syameela application.

These narratives are found only in the post-canonical hadith books. In the pre-canonical and post-canonical hadith books, the author did not find a single hadith that talks about loving Arabs.

First, al-Tabrani in *al-Mu'jam al-Ausath*. He received the hadith from Abu Musallam, which he received from Ma'qil b. Malik al-Bahili from Haitsam b.

Jamaz from Tsabit. The hadith was received from the companion Anas b. Malik.⁹

Secondly, al-Hakim in *al-Mustadrak Ala al Sahihain*, he received the hadith from Muhammad b. Hamshadz, he received it from Abu Musallam from Ma'qil b. Malik, and he narrated it from Haitsam b. Muhammad from Tsabit from Anas b. Malik.¹⁰

The third is al-Bazar in *al-Bahri al-Zakhar*. He received the hadith from Hasan b. yahya from Ma'bad b. Abdillah from Haitsam b. Jamaz from Tsabit from the companion Anas b. Malik.¹¹

Fourth, al-Ashfahani in *Hilya al Auliya*, he received the hadith from Faruq al-Khattabi and Habib b. Hasan and Sulaiman b. Ahmad, they received it from Abu Musallam al Makki and so on with the same line of transmission up to the companion Anas b. Malik.¹²

Fifth, al-Baihaqi in *Shuab al-Iman*. This transmission route is different from the previous ones. Al-Baihaqi received the tradition from Abu abd al-rahman from Dawud b. Muhammad from Abu al-Harishi ahmad from Muammil b. Ihab from Ubaidullah b. Musa from Ibn abi Layla from Adi from al-Barra.¹³

Sixth, Al-Uqaili in his book *Dhuafa al Kabir*. The transmission route is that al-Uqaili received the hadith from Ibrahim bin 'Abd Allah who received it from Ma'qil b. Malik from al-Haitsam b. Jamaz from Tsabit from the companion Anas b. Malik.¹⁴

Essentially, Motzki's dating hadith principle has an indirect relationship with Juynboll's theory. A researcher must verify who acts as the common link in the isnad bundle in order to determine the authenticity of a hadith.

The second step is to create the isnad bundle and detect the temporary Common Link. Isnad Bundle is better known as *i'tabara al-sanad* in the study of traditional hadith scholars, while *i'tabara al-sanad* comes from the word *i'tabara*, which means '*tadabbur*' (weighing, and or thinking about good and bad). It can also be translated as *nazara fi al-'umur* (analyzing an affair or problem). In terms of the term, it refers to tracing the other chain of transmission for a particular tradition in which there is only one narrator in order to determine

⁹ Sulaiman bin Ahmad al-Thabrani, *Al Mu'jam Al Ausath*, (Beirut : Dar al-Ma'rifah, 1995), 786.

¹⁰ Al Hakim An Naisaburi, *Al Mustadrak Ala As Shahihain*, (Beirut : Dar al-Ma'rifah, 2018), 513.

¹¹ Ahmad bin Amr al Bazzar, *Al Bahr Al Zakhar*, (Madinah : Maktabah Ulum Wa Hikam, 2014). 223.

¹² Ahmad bin Abdullah Al Ashfahani, *Hilya al Uliya wa Thabaqa al Ashfiya*, (Egypt : As Sadah, 1996), 105.

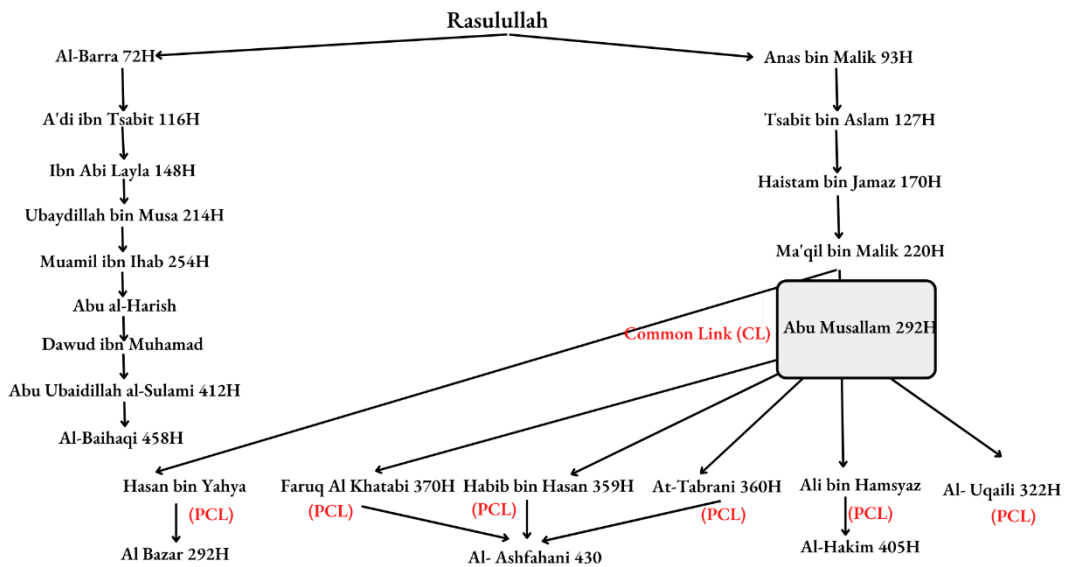
¹³ Abu Bakr Ahmad Al Baihaqi, *Syuaab al Iman*, (Beirut : Darul Kutub Ilmiyah, 1995), 567.

¹⁴ Muhammad bin Amr al Uqaili, *al Dhuafa al Kabir*, (Beirut : Darul Kutub Ilmiyah, 1995) 449.

whether or not there are other narrators. Making isnad bundles is an important activity in sanad study because it determines the condition of the hadith sanad as a whole with the presence or absence of corroboration in the form of *mutabi'* or *shahid* narrators. Furthermore, isnad bundles are essential in the study of ICM because they serve as a tool to detect temporary common links before moving on to the study of the matn.

As a result, the author will thoroughly examine the bundle of isnads and combine it with an examination of the hadith's matn because the sanad and matn analysis must be reconstructed to enjoy pure historical results. The diagram below depicts the bundle of isnads that the author has schematized above:

Table 1.2 Isnad Bundle



According to the bundle diagram above, at least two companions recorded and reported the hadith about loving Arabs. Anas b. Malik and al-Barra are their names. Further investigation reveals that Abu Mussalam plays a dominant role in the transmission of this hadith due to his broader isnad construction in the transmission of the hadith. As a result, it is possible to conclude that Abu Musallam is the common link (CL). Abu Musallam's disciples, al- Uqayli, Ali b. Hamshaz, al-Tabrani, Habib b. Hasan, Faruq al-Khatabi, and Hasan b. Yahya, then occupy the position of partial common link (PCL). On the other hand, other transmission lines only have one line at each level of the sanad, or a single strand.

The Comparison of Matn Text Variants

The reconstruction of the matn, like that of traditional hadith scholars, is the cornerstone of ICM studies. The sanad is compared to a road leading to a destination, whereas the matn is the study's goal. As a result, Kamaruddin Amin compares reconstructing the matn of the hadith to collecting the reconstructions of historical mirrors.

“The broken mirror of history has to be reconstructed through the matn analysis as well, in order to grasp more information. Both isnad and matn must be squeezed in order to be able grasp the genuine juice of history.

Historical cracks can be repaired by conducting research using the ICM method, emphasizing matrix analysis. Two steps in Harald Motzki's five steps of ICM research are directly related to the study of the matn: 1) verification of the common link of the isnad bundle by comparison and analysis of the hadith matn and 2) finding the correlation between the variants of the matn and isnad. The following discussion will help us become acquainted with these two steps in matrix analysis:

First, by analyzing the text (*matn*), the position of the common link generated by the bundle of isnads is verified. Because the narrator's claim to have received information from the informant he mentions could be a simple confession. The receipt of the hadith matn from a teacher to his student can be demonstrated by examining the characteristics of the matn conveyed in the form of similarities and differences in structure, text, additions (*ziyadah*), and subtractions (*naqis*) from the hadith text. The common link verification method is carried out as follows: a) Carrying out matn cutting (*Taqti*) in each matan under investigation. b) Using the *mukharrij* (the narrator of the hadith book) symbol, which is placed at the end of the matn cut. c) carrying out text descriptions of structural differences and text pronunciation differences.¹⁵

The second stage is an advanced study of the first stage, looking for correlations between text variants and transmission routes. The analysis of the matn fragments then determines whether the matn is independent or simply a copy of another transmission line.

A hadith scholar using ICM can determine when the hadith matn was mass distributed and who was responsible for any differences found in the matn variant. The following steps must be taken in order to find the correlation: a) Observe the transmission line's text structure that runs through the common link. If the structure of the hadith text is the same or similar, it is proven that the

¹⁵ Arifuddin Ahmad, *Paradigma Baru Memahami Hadis Nabi Saw; Refleksi Pemikiran Pembaruan Prof. Syuhudi Ismail*, (Ciputat : MSCC, 2005), 89.

hadith text is historical. However, the text structure changes significantly. In that case, the text structure is very different, or there are numerous changes in the form of additions or subtractions to the text, the text structure is very different. The text's historical accuracy is then called into question. b) comparing the hadith text with the single strand via the common link. If the hadith text shares the same characteristics as the common link, it can be used as a supporting text for the common link. Otherwise, the single-strand path is fake and cannot be proven historically.

Our isnad analysis led us to the conclusion that Abu Musallam is the common link. The next step is to examine the hadith's variant content. Evaluation can be found in this process by comparing the results of the sanad analysis and examining the position of the common link and partial common link. As a result, the redactions that are the most similar to each other are considered.

It is preferable to trace the textual variants of the hadith by looking at collections in the oldest hadith literature where the hadith was first narrated. The book *al-Dhu'afa al-Kabir* by Abu Ja'far al-Uqayli is the oldest collection of Arabic-loving hadith reports based on Abu Musallam (d.322).

Text Version in al-Uqayli

حُبُّ قُرَيْشٍ إِيمَانٌ، وَبُغْضُهُمْ كُفْرٌ، وَحُبُّ الْعَرَبِ إِيمَانٌ، وَبُغْضُهُمْ كُفْرٌ، وَمَنْ أَحَبَّ الْعَرَبَ فَقَدْ أَحَبَّنِي، وَمَنْ أَبْغَضَ الْعَرَبَ فَقَدْ أَبْغَضَنِي.

"Loving the Quraysh is a faith, and hating them is a disbelief, and loving the Arabs is also a faith, and hating them is also a disbelief, so whoever loves the Arabs is my lover, and whoever hates the Arabs is my hater."

Text Version in al-Bahr al-Zakhar

حُبُّ قُرَيْشٍ إِيمَانٌ، وَبُغْضُهُمْ كُفْرٌ، وَحُبُّ الْعَرَبِ إِيمَانٌ، وَبُغْضُهُمْ كُفْرٌ، وَمَنْ أَحَبَّ الْعَرَبَ فَقَدْ أَحَبَّنِي، وَمَنْ أَبْغَضَ الْعَرَبَ فَقَدْ أَبْغَضَنِي.

"Loving the Quraysh is a faith, and hating them is a disbelief, and loving the Arabs is also a faith, and hating them is also a disbelief, so whoever loves the Arabs is my lover, and whoever hates the Arabs is my hater."

Text Version in Hilya al-Auliya

حُبُّ قُرَيْشٍ إِيمَانٌ، وَبُغْضُهُمْ كُفْرٌ، وَحُبُّ الْعَرَبِ إِيمَانٌ، وَبُغْضُهُمْ كُفْرٌ، وَمَنْ أَحَبَّ الْعَرَبَ فَقَدْ أَحَبَّنِي، وَمَنْ أَبْغَضَ الْعَرَبَ فَقَدْ أَبْغَضَنِي.

"Loving the Quraysh is a faith, and hating them is a disbelief, and loving the Arabs is also a faith, and hating them is also a disbelief, so whoever loves the Arabs is my lover, and whoever hates the Arabs is my hater."

Text Version in al-Mu'jam al-Ausath

وَحُبُّ الْعَرَبِ إِيمَانٌ، وَبُغْضُهُمْ كُفْرٌ، وَمَنْ أَحَبَّ الْعَرَبَ فَقَدْ أَحَبَّنِي، وَمَنْ أَبْغَضَ الْعَرَبَ فَقَدْ أَبْغَضَنِي.

"Loving the Arabs is a faith, and hating them is a disbelief, so whoever loves the Arabs is my lover, and whoever hates the Arabs is my hater."

Text Version in al-Mustadrak ala As-Sahihain

حُبُّ الْعَرَبِ إِيمَانٌ وَبُغْضُهُمْ نِفَاقٌ

"Loving the Arabs is a faith, and hating them is a hypocritical."

Text Version (Single strand) in Syuab al-Iman

حُبُّ الْعَرَبِ إِيمَانٌ وَبُغْضُهُمْ نِفَاقٌ

"Loving the Arabs is a faith, and hating them is a hypocritical."

To make it easier the author will make a table of the variants of the hadith text above as follows.

Table 1.3 Text Comparison

Text	Source	Narrator	Author
حُبُّ الْعَرَبِ إِيمَانٌ وَبُغْضُهُمْ نِفَاقٌ	<i>Al-mustadrak 'alaal-sahîhâini</i>	Anas bin Malik (93H)	Al- Hakim (405H)
حُبُّ الْعَرَبِ إِيمَانٌ وَبُغْضُهُمْ نِفَاقٌ	<i>Syu'ab al-îmân</i>	Al Barra bin Azib (72H)	Al- Baihaqi (458 H)
وَحُبُّ الْعَرَبِ إِيمَانٌ، وَبُغْضُهُمْ كُفْرٌ، وَمَنْ أَحَبَّ الْعَرَبَ فَقَدْ أَحَبَّنِي، وَمَنْ أَبْغَضَ الْعَرَبَ فَقَدْ أَبْغَضَنِي.	<i>Al-Mu'jam Al awsât</i>	Anas bin Malik (93H)	Al-Thabrani (360)
حُبُّ قُرَيْشٍ إِيمَانٌ، وَبُغْضُهُمْ كُفْرٌ، وَحُبُّ الْعَرَبِ إِيمَانٌ،	<i>Al-Bahr Zakhâr</i>	Anas bin Malik (93H)	Al-Bazzar (292)

وَبُغِضُهُمْ كُفْرٌ، وَمَنْ أَحَبَّ الْعَرَبَ فَقَدْ أَحَبَّنِي، وَمَنْ أَبْغَضَ الْعَرَبَ فَقَدْ أَبْغَضَنِي.			
حُبُّ قُرَيْشٍ إِيْمَانٌ، وَبُغِضُهُمْ كُفْرٌ، وَحُبُّ الْعَرَبِ إِيْمَانٌ، وَبُغِضُهُمْ كُفْرٌ، وَمَنْ أَحَبَّ الْعَرَبَ فَقَدْ أَحَبَّنِي، وَمَنْ أَبْغَضَ الْعَرَبَ فَقَدْ أَبْغَضَنِي.	<i>Hilyah Auliya</i>	'al Anas bin Malik (93H)	Al-Ashfahani (430)
حُبُّ قُرَيْشٍ إِيْمَانٌ، وَبُغِضُهُمْ كُفْرٌ، وَحُبُّ الْعَرَبِ إِيْمَانٌ، وَبُغِضُهُمْ كُفْرٌ، وَمَنْ أَحَبَّ الْعَرَبَ فَقَدْ أَحَبَّنِي، وَمَنْ أَبْغَضَ الْعَرَبَ فَقَدْ أَبْغَضَنِي.	<i>Al-Dhu'afā' Kabîr</i>	Anas bin Malik (93H)	Al-Uqaili (366)

Based on the five text variants above, the two transmission lines through al Bazar in *al-Bahr al-Zakhar* and al Ashfahani in *Hilya al-Auliya* have 100% text similarity with the oldest collection of al Uqayli's version, which is "Loving the Quraysh is a faith and hating them is a disbelief, and loving the Arabs is also a faith, and hating them is also a disbelief, whoever loves the Arabs is categorized as my lover, and whoever hates the Arabs is categorized as my hater."

However, the text's pronunciation was reduced, the memorization of loving and hating the Quraysh was lost, and only the text remained "Loving the Arabs is a faith, and hating them is a disbelief; whoever loves the Arabs is classified as my lover, and whoever hates the Arabs is classified as my hater."

Text memorization was reduced, and significant changes were made in the most recent version via Abu Musallam's common link. If the previous four versions of the text have a striking similarity, namely loving Quraysh and Arabs as faith and hating them as infidels. The al-Hakim version here only contains "loving Arabs is a faith, and hating them is hypocritical."

Similarly, al Baihaqi has 100% textual similarity with the single-strand version supporting al Hakim's line. The use of infidel and nifaq in the text variants above makes a significant difference. Traditional theological scholars believe that these two phrases use very different terminology. Infidel (*Kufr*) is defined as someone who denies the existence of God and associates with his partners with the intent of leaving Islam. Hypocritical (*Nifaq*), on the other hand,

does something that contradicts his heart. Hypocritical (*Nifaq*) remains a Muslim, whereas Infidel (*Kufr*) has abandoned Islam.

If this version of the disbelief hadith is applied, it is perilous because if hating the Quraysh and Arabs is categorized as disbelief, how many Muslims will become disbelievers? Likewise, if the Hypocritical (*Nifaq*) version of the Hadith is applied, because not all Arabs are pious and good. Some of them became evil rulers in their time.

The common link in this hadith case study is Abu Musallam. This is known because the hadith was narrated by five informants, al-Uqayli, Ali b. Hamshaz, al-Tabrani, Habib b. Hasan, Faruq al-Khatabi, and Hasan b. Yahya. The informants' hadith falls into two categories. The first is lengthy, while the second is brief. This significant difference in narration arises from the narration received by each partial common link from the common link, implying that this is the narration of the common link itself, namely Abu Musallam.

In terms of accurate data, the emergence of this Hadith dates back to the second-century Hijri during the lifetime of Abu Musallam. The reflection on Motzki's theory that the author has described above has implications in two aspects. First, on the methodical aspect, this theory seems to reduce the more rigid and detailed operational techniques carried out by Muslim scholars of hadith studies in exploring the historicity and credibility of each narrator. Secondly, on the aspect of analyzing the Hadith about loving Arabs, the application of *isnad-cum-matn* shows that the investigation of Hadith tends to be based on the collection of transmissions, thus seemingly negating historical interpretations outside the text. This theory implicitly 'leads' the researcher to prove that the 'ideal' Hadith is one with a sufficient number of narrators in each generation. However, the author's limited research indicates that the quality of the narrators rests only with a person in the second-century hijrah, namely Abu Musallam. Finally, the author can only confirm that the above hadith reports on usury are not authentic from the Prophet Muhammad.

Conclusion

Through the above review, it can be concluded that Harald Motzki is one of the contemporary Western scholars who have contributed to the field of hadith studies. His approach still stands on the side and character of the Western scholar's approach to hadith, namely the historical-critical approach (HCA) model. The theory used in determining the existence of hadith is the *isnad cum matn* analysis theory which combines *sanad* and *matan* research. The aim is to determine the origin of these traditions before they became mass-produced. The character of the research relies on the existence of *sanad* variants which have implications for the credibility of the transmission. This theory is reflected by interrogating the traditions that talk about loving Arabs. As a result, in terms of

transmission of information, Abu Mussalam is the forger of the hadith and is responsible for the forgery of his hadith.

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